2: Krige and Krige E-5 (1928-1939)1943
FX14 Lovedu FX14

little colony, sheltered in the fastnesses of its seclusion, is busy working out its salvation. The Lovedu have ample living space, for the lowveld is still almost devoid of inhabitants. Beyond it there are great nations, kept at a distance by geographical obstacles. The Lovedu are not only secure in their mountain fastnesses, but also protected by those far-off barriers—the massive mountains towering over the Olifants River in the south, stretching forth a gigantic limb to the north, and the deep, tsetse-fly infested Limpopo Valley circling the west as a moat defensive of their home.

Men are discussing to whom Malaji has entrusted the rain charms, to Pheduli, 'the Drainer of the Rivers,' or to his eldest son, Maḍaji, whose nickname, 'the Filler of the Rivers,' is much more auspicious. Maḍaji settles their doubts by driving off Pheduli and seizing the throne. But in the sequel we see drought and famine in Ŭulovedu, while at Khivela, where Pheduli rules, copious rains bring plenteous crops. Year after year Maḍaji's magic sweeps up gales that scatter the clouds hanging over Ḍaja, whereas Pheduli constrains them to drop their gentle rain at Khivela.

The contrast is especially evident to the headmen living near Tzaneen. They secretly ally themselves with Pheduli; they spread rumours of a mighty army marching upon the capital. At length their strategy succeeds. Maḍaji flees to the forest, unsuspectingly entrusting his defence to the traitors; and when they report defeat and persuade him to rally his forces in the north, he is trapped into crossing the Maḍazwi River. It is a river which, even to-day, kings cross at the price of their crown; it drains the source of their power to rule. Maḍaji thus forfeits his right to the throne, and Pheduli, safely installed, becomes the mighty Transformer of the Clouds.

Faith in the sanctity of a system which may exclude the elder in favour of the younger son is restored; man-made rules, which usurp the function of the spirit presiding over the choice of a successor, are discredited. There is no room in this pageant (nor is there in tradition) for the defection, probably at this time, of a considerable section of the tribe, who later become the people of Mamaila.

The Fourth Pageant (*c.* 1750–1800). Pheduli's grave stands beside those of his forefathers. The scene discloses Khiali, the fair-faced king, reclining in a seat hewn out of the rock on the summit of a mountain amid immense walls of stone. In the spirit in which the scene is portrayed, with its mounds of masonry and its structures of stone, the impression conveyed is one of Zimbabwic splendour. (The ruins are still there, phallic stones projecting from rough stone walls some 8 ft. high, and the sculptured seat is merely two rocks in their natural position. But it is with the spirit, not the reality of the scene that we are concerned.)

Khiali does not notice those faint figures of foreigners crowding into the background. They are the Sotho invaders of the lowveld, pressing over the mountains in the south, clambering down the escarpment in the west, and in far-off Phalaborwa settling in an unfavourable environment, whence some would soon leave to encroach upon Ŭulovedu. On